

Giving Victory to Muslims through Jihād

نصرة المسلمين بالجهاد



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DĀR AT-TAWHĪD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translator's Foreword

Verily all praise is for Allāh, we Praise Him, we seek His help and His forgiveness. We seek refuge with Allāh from the evil of our own souls and from our bad deeds. Whomsoever Allāh guides will never be led astray, and whomsoever Allāh leaves astray no one can guide. I bear witness that there is no god but Allāh Alone without associating any partners and I bear witness that Muhammad is His slave and messenger and His chosen one and His friend and His best Creation may the peace and blessings of Allāh be upon him, his household and his companions, and those who followed them in goodness. To proceed,

This is a short audio lecture by Shaykh Al-Muhaddith Sulaymān bin Nāsir Al-'Alwān (فك الله أسرته) at a small gathering, wherein he speaks about Al-Jihād inciting the Muslims to fight against the aggressors. He also speaks about the virtues of Jihād, its rulings and when fighting becomes an obligation on the Muslims and the immense reward prepared by Allāh for the Mujāhidīn.

We ask Allāh (ﷻ) to make it beneficial for the Muslimīn and we ask Him to make us victorious over our enemies and to raise His Word.

Your brother Abū 'Abd Allāh.

11 Rabī' Al-Awal 1443

All praise due to Allāh, and may the peace and blessings be upon our Prophet Muhammad, his household and his Sahābah, to proceed:

The Dīn of Islām cannot be established in the souls and in the daily lives of the Muslims unless they carry out Al-Jihād in all its forms. And the evil of the wrongdoers cannot be stopped without a force that terrifies them, and a Jihād that will break their strength and manpower.

And if it wasn't for Jihād, the world would have been corrupted, and the Masājid would have been destroyed. And the struggle between Al-Haq and Al-Bātil is an ongoing Sunnah [tradition].

And the people of bātil have always outnumbered the people of Haq, and it is not possible to defeat them and to stop their evil, in any way other than Jihād. And A lot of people don't submit to the Haq unless there is a force forcing them. And Al-Jihād Fī Sabilī Allāh will continue until the Day of Judgment. As it is the route to dignity and triumph for this Ummah.

And no matter how many barriers they put on it's Path, and how hard the enemies of Islām strive to fight it [i.e. Jihād], and how hard they try to obliterate its milestones, and how hard they try to harm its people, ban them, lie about them, and throw at them shortcomings and weaknesses, describing them with extremism, radicalism and terrorism.

It won't stop it from rising, and soon it's light will be seen, and its traces will expand, and it will continue as long there is Day and Night, with the honor of an honored one, or the disgrace of a disgraced one.

And the matter is either Nasr [victory] or Shahādah [martyrdom]. because the Prophet (ﷺ) said:

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ عَلَى مَنْ نَاوَاهُمْ حَتَّى يُقَاتِلَ أَجْرُهُمُ الْمَسِيحُ الدَّجَالُ

"A group of my Ummah will continue to fight upon Truth, prevailing over their enemies, until the last one of them fights Al-Messih [Ad-Dajjāl]."

This Hadīth can be found in Sunan Abū Dawūd transmitted from the path of Hammād ibn Salamah, from Qatādah, from Muttarif, from ‘Imrān ibn Husayn from the Prophet (ﷺ).

And in Sahīh Muslim it is transmitted from the path of Muhammad ibn Ja’far, who said: Shu’bah narrated to us from Simāk ibn Harb from Jābir ibn Samurah that the Prophet (ﷺ) said:

عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: لَنْ يَبْرَحَ هَذَا الدِّينُ قَائِمًا يُقَاتِلُ عَلَيْهِ عَصَابَةٌ مِنَ الْمُسْلِمِينَ حَتَّى تَقُومَ السَّاعَةُ

"This Dīn will continue to exist, and a group of people from the Muslims will continue to fight for its protection until the Hour is established."

And in Sahīh Muslim it is transmitted from the path of Yazīd ibn Habīb, from ‘Abd Allāh ibn Shimāsah from ‘Uqbah ibn ‘Amir who said that the Prophet (ﷺ) said:

قال عقبة بن عامر رضي الله عنه: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لَا تَزَالُ عَصَابَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى أَمْرِ اللَّهِ، قَاهِرِينَ لِعَدُوِّهِمْ، لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ، حَتَّى تَأْتِيَهُمُ السَّاعَةُ وَهُمْ عَلَى ذَلِكَ

"A group of people from my Ummah will continue to fight in obedience to the Command of Allāh, remaining dominant over their enemies. Those who will oppose them shall not do them any harm. They will remain in this condition until the Hour overtakes them."

From the signs of the strength of the Salaf [pious predecessors] was waging Jihād Fī Sabilī Allāh. This is the route for the Islāmic Ummah to regain its status, dignity and prestige. Any education without the spirit of Jihād and without making the link between the present and the past of this Ummah is a weak education, no matter what the efforts and the intentions of its people are. And when the latest generation of Muslims ignored the reason for their dignity, and the roots of their strength, Allāh (ﷻ) humiliated them and gave their enemies control over them. So when we give our souls to our Dīn, and return back to our Dīn, and start searching for the reasons with which our predecessors gained dignity and start acting according to them, and start speaking about them in our communities, victory will be our friend, and dignity will be our slogan!

Nowadays, we see the vigilance of the Ummah and resistance against the kufār. The banners of Jihād in Afghanistan, Palestine, Chechnya and the Philippines, and many other places have risen. The Ummah has started to realize the benefits of Jihād and started to distance itself from the nationalist and the ethnic banners, and the banners of fighting for the sake of the Turāb [sand] and the Tāghūtī and secular regimes.

So we are waiting for the soon coming victory of Allāh, so that the present of this Ummah will be connected to its past. And so that the Word of Allāh will be Supreme and Superior and the word of the kufār will be the lowest and subdued. So is there anyone ready for Jihād? Is there any call to fight the Stubborn kufār? Because from the biggest betrayals is to see the soldiers of Ar-Rahmān and the armies of Imān, fighting the Jews and Christians from among the Russians and the Americans while you are with those who stay behind, not participating in Jihād with your soul while you have the ability and being greedy on spending on it with your wealth.

Allāh (ﷻ) said: “O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? [It is that] you believe in Allāh and His Messenger and strive in the cause of Allāh with your wealth and your lives. That is best for you, if you only knew. He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment.” [61:10-12]

And in Surat Barāa [At-Taubah], Allāh (ﷻ) offered Jannah as a prize for the lives and wealth of the believers.

Allāh (ﷻ) said: “Indeed, Allāh has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allāh, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur’ān. And who is truer to his covenant than Allāh? So rejoice in your transaction which you have contracted. And it is that which is the great attainment.” [9:111]

And Allāh (ﷻ) also condemned those who were called to Jihād but stayed behind with the Khawālif [those who have Shar’ī excuse], and didn't rush to help their brothers and to defend their honor.

Allāh (ﷻ) said: “O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allāh, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little.” [9:38]

Allāh (ﷻ) said: “So let those fight in the cause of Allāh who sell the life of this world for the Hereafter. And he who fights in the cause of Allāh and is killed or achieves victory - We will bestow upon him a great reward.

And what is [the matter] with you that you fight not in the cause of Allāh and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper." [4:74-75]

This is a Command by Allāh (ﷻ) to carry out Al-Jihād, and to raise His Word and to rescue the believers; men and women from the hands of the wrongdoing kufār.

And the ‘Ulamāa have stated with ijmaā’ [scholarly consensus] that it's a Wājib [obligation] to fight the kufār who occupy and attack the land of Muslims. If their harm is successfully repelled by the people who are occupied or invaded, then that is sufficient on the other Muslims. But if the people of the occupied Muslim land failed to stop their [kufār] plotting and aggression, then the people from the neighboring countries who are close to the enemy in the occupied land, are obliged to help their brothers and to stop the aggression of the kāfirīn. This obligation continues until the enemy is expelled out of the land of Muslims.

Permission from a ruler in such fighting [defending Jihād] is not required, especially when the ruler has betrayed his Dīn, didn't implement the Hudūd [Sharī'ah] of Allāh, and prevented Muslims from Jihād. The ‘Ulamāa have no disagreement that the greatest task on the rulers is to implement the Sharī'ah of Allāh and to fight the kufār [infidels] and the murtadīn [apostates] and to give victory to Islām and Muslims all over the world. If they don't do that, what would then be their task?

So the Ummah is in deep need of ‘Ulamāa Al-Haq who will hold the rulers accountable and refute and speak out against their wrongdoings and the evil of their actions.

The Ummah is also in need of sincere men who exert all their efforts and time in fighting the kufār and deterring their aggression seeking Shahādah [martyrdom] as much as the kufār seek the worldly life. Every person who is killed in this Jihād while rushing towards the enemy and not turning his back is a Shahīd Fī Sabili Allāh.

In Sahīh Muslim it's transmitted from the path of Suhayl ibn Abī Sālih, from his father who heard from Abū Hurayrah (رضي الله عنه) who heard the Prophet (ﷺ) say:

قال رسول الله ﷺ: من قتل في سبيل الله فهو شهيد، ومن مات في سبيل الله فهو شهيد، ومن مات في الطاعون فهو شهيد، ومن مات في البطن فهو شهيد

"One who is slain in the way of Allāh is a martyr; one who dies in the way of Allāh, is a martyr; one who dies of plague is a martyr; one who dies of cholera is a martyr."

And the many successive authentic narrations from the Prophet (ﷺ) show us that Al-Jihād is from the best of deeds, and the people who are performing it, are the best of the people. The Prophet (ﷺ) was asked: "What deed could be an equivalent of Jihād Fī Sabili Allāh?" So he (ﷺ) answered:

عن أبي هريرة رضي الله عنه قال، قيل يا رسول الله: ما يعدل الجهاد في سبيل الله؟ قال: "لا تستطيعونه" فأعادوا عليه مرتين أو ثلاثاً كل ذلك يقول: "لا تستطيعونه!" ثم قال: "مثل المجاهد في سبيل الله كممثل الصائم القائم القانت بآيات الله لا يفتر: من صلاة ولا صيام، حتى يرجع المجاهد في سبيل الله

"You don't have the strength to do it." The narrator said: 'They repeated the question twice or thrice. Every time he answered: You do not have the strength to do it. When the question was asked for the third time, he said:

"One who goes out for Jihād is like a person who keeps fasts, stands in prayer [constantly], [obeying] Allāhs [behests contained in] the verses [of the Qur'ān], and does not exhibit any lassitude in fasting and prayer until the Mujāhid returns from Jihād in the way of Allāh, the Exalted."

This Hadīth can be found in Sahīh Muslim, from the path of Suhayl ibn Abī Sālih, from his father who heard it from Abū Hurayrah (رضي الله عنه) who heard it from the Prophet (ﷺ).

And Al-Imām Al-Bukhārī transmitted from the path of Safwān, who heard from Abū Hurayrah (رضي الله عنه), and also in the Sahīhayn it's transmitted from the path of Az-Zuhrī who said; I heard 'Atāa ibn Yazīd Al-Laythī say that he heard from Abī Sa'īd al-Khudhrī (رضي الله عنه) saying that a person asked the Prophet (ﷺ):

عَنِ الرَّهْرِيِّ، عَنْ عَطَاءٍ، بْنِ زَيْدٍ اللَّيْثِيِّ عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَجُلٌ أَيْ النَّاسِ أَفْضَلُ يَا رَسُولَ اللَّهِ؟ قَالَ: مُؤْمِنٌ يُجَاهِدُ بِنَفْسِهِ وَمَالِهِ فِي سَبِيلِ اللَّهِ. " قَالَ ثُمَّ مَنْ؟ قَالَ: ثُمَّ رَجُلٌ مُعْتَزِلٌ فِي شُعْبٍ مِنَ الشَّعَابِ يَغْبِذُ رَبَّهُ وَيَدْعُ النَّاسَ مِنْ شَرِّهِ

"O Messenger of Allāh (ﷺ)! Who is the best among the people?" So the Messenger of Allāh (ﷺ) replied: "A believer who strives his utmost in Allāh's Cause with his life and property." They asked: "Who is next?" He replied: "A believer who stays in one of the mountain paths worshipping Allāh and leaving the people secure from his mischief."

And the Prophet (ﷺ) said:

عَنْ أَنَسٍ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا مِنْ عَبْدٍ يَمُوتُ لَهُ عِنْدَ اللَّهِ خَيْرٌ، يَسْرُهُ أَنْ يَرْجِعَ إِلَى الدُّنْيَا، وَأَنْ لَهُ الدُّنْيَا وَمَا فِيهَا، إِلَّا الشَّهِيدَ، لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ، فَإِنَّهُ يَسْرُهُ أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ مَرَّةً أُخْرَى

"Nobody who dies and finds good from Allāh [in the Hereafter] would wish to come back to this world even if he were given the whole world and whatever is in it, except the martyr who, on seeing the superiority of martyrdom, would like to come back to the world and get killed again."

This Hadīth is transmitted by Al-Bukhārī from the path of Abī Ishāq, from Humayd from Anas ibn Mālik (رضي الله عنه). And it was also transmitted by Al-Imām Muslim from the path of Shu'bah, from Qatādah from Anas (رضي الله عنه), from the Prophet (ﷺ).

And Prophet of Allāh Sulaymān (عليه السلام) wished to have a lot of sons, so they could become Knights fighting Fī Sabīlī Allāh. And this was mentioned in the Sahīhayn [Sahīh al-Bukhāri & Muslim]

And Al-Jihād Fī Sabīlī Allāh is of two types:

First, is the Offensive Jihād which means going after the kufār and invading them in their land even if they didn't commit any aggression. So they will all convert to Islām or pay Al-Jizyah humiliated and subdued. This is what the Qurān, Sunnah and the ijmaa' [consensus] of the people of Knowledge tell us.

The only thing that prevents us from doing so is the expected damages due to that, or the weakness or incapability of doing so. And you should check this with the people of Knowledge and Sincerity and it should not be checked with those who sold the verses of Qurān for a cheap price, and not with those who are morally defeated spreading rumors and confusion on earth.

And the main goal for this Jihād is to make Word of Allāh supreme, and to give victory to His Dīn and to humiliate Al-Kufr and its people.

Second, Al-Jihād to ward off the enemy from the land of the Muslims. This is considered an obligation by the ijmaa'. No one says otherwise except a Jāhil [ignorant] or a Munāfiq [hypocrite]. So it is an obligation in Palestine, Chechnya, Afghanistan, Philippines and many other countries.

Because the countries of Al-Kufr; America and its allies have conspired to fight Islām and Muslims, to kill its leaders, and to spread corruption among them and to impose embargoes on some of their countries.

And the American president, George Bush Jr., has said in a press conference that this they are waging a crusader campaign.

So this crusader coalition calls for a major confrontation, and huge efforts and a general mobilization for a global march.

No one is excused from staying behind not confronting it. Everyone should do what he can and according to his ability.

A person can fight with his life where needed, another can fight with his wealth and tongue. Because the Prophet (ﷺ) has said:

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ جُمَيْدٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: جَاهِدُوا الْمُشْرِكِينَ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ وَأَلْسِنَتِكُمْ

"Fight against the mushrikīn [polytheists] with your wealth, your person and your tongues."

Transmitted by Abū Dawūd and An-Nasā'ī from the path of Hammād, from Humayd, from Anas ibn Mālik (رضي الله عنه), from the Prophet (ﷺ).

The least that must be done during this confrontation and crusader war is to make Dū'ā for the believing Hizb [party] of Allāh, and His servants the Mujāhidīn. And being sincere and diligent in it.

The best time for your prayers to be accepted; are the last third of the night, and when prostrating and between the call for the prayer and the beginning of it.

Also, during Qunūt in the five prayers, you should ask Allāh for victory for the oppressed believers, and make Dū'ā against the Jewish occupiers and the Christian aggressors. Abū Hurayrah (رضي الله عنه) said:

عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنَا أَبُو هُرَيْرَةَ، قَالَ وَاللَّهِ لَا فَرَسَ بَيْنَكُمْ صَلَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَكَانَ أَبُو هُرَيْرَةَ يَقْنُتُ فِي الرُّكْعَةِ الْآخِرَةِ مِنْ صَلَاةِ الظُّهْرِ وَصَلَاةِ الْعِشَاءِ الْآخِرَةِ وَصَلَاةِ الصُّبْحِ فَيَدْعُو لِلْمُؤْمِنِينَ وَيَلْعَنُ الْكَافِرِينَ

"No doubt, my Salāh is similar to that of the Prophet (ﷺ)." Abū Hurayrah used to recite Qunūt after saying "*Sami'a Allāhu Liman Hamidah*" in the last rak'a of Ad-Dohr, Ishāa and Al-Fajr Prayers. He would ask Allāh's Forgiveness for the believers and curse Al-Kufār."

This Hadīth was transmitted by Al-Imām Al-Bukhārī in his Sahīh and also by Al-Imām Muslim, from the path of Yahya ibn Abī Kathīr, from Abī Salamah, from Abū Hurayrah (رضي الله عنه).

And there is no need for permission from the Ruler for making Qunūt during the prayers in the Masājid, because there is no evidence for that. So if the Ruler doesn't allow this, then he should not be obeyed because obedience is only in matters of Ma'rūf [good], and this [banning of Qunūt] is not good at all. The Ummah is plagued with rulers who don't want to implement the Sharī'ah of Allāh, and they don't allow Jihād Fī Sabīli Allāh, and hinder people from making Qunūt in their five prayers.

And there are also scholars, who justify such shameful stances of not supporting Islām and Muslims, under the pretext of obedience to the rulers. This is not the time to speak about this and not our topic today, because the scholars have agreed that obedience should not be in Munkar [evil].

The duty of the scholars is to stand up in the face of falsehood. They should spread the spirit of Al-Jihād, confront the deviation and blow the spirit of Al-Jihād in this Ummah and lead it in raising this banner, and they should hurry to this. Because they are the inheritors of the prophets, the guardians of the Sharī'ah and the most knowledgeable when it comes to the rulings and virtues of Jihād, and the rewards Allāh has prepared for the Mujāhidīn.

This is the time for sacrifices and support to Muslims and fighting the kāfirīn and crusaders.

This is the path that will lead to martyrdom, the Satisfaction of Allāh and His Paradise.

This is 'Umayr ibn Al-Humām Al-Ansārī (رضي الله عنه), when he heard the Prophet (ﷺ) say:

قال رسول الله صلى الله عليه وسلم: قوموا إلى جنة عرضها السماوات والأرض. قال: يقول عمير بن الحمام الأنصاري رضي الله عنه: يا رسول الله جنة عرضها السماوات والأرض؟ قال: نعم. قال: بخ بخ! فقال رسول الله صلى الله عليه وسلم: ما يحملك على قولك بخ بخ. قال: فإنك من أهلها. فأخرج تمرات من قرنه فجعل يأكل منهن، ثم قال: لئن أنا حييت حتى آكل تمراتي هذه إنها لحياة طويلة! فرمى بما كان معه من التمر، ثم قاتلهم حتى قتل

"Get up to enter Paradise which is equal in width to the heavens and the earth." 'Umayr ibn al-Humām al-Ansārī said: "O Messenger of Allāh (ﷺ), is Paradise equal in extent to the heavens and the earth?" He said: "Yes."

'Umayr said: "My goodness!" So the Messenger of Allāh (ﷺ) asked him: "What prompted you to utter these words [i.e. my goodness!]? He said: "O Messenger of Allāh (ﷺ), nothing but the desire that I be among its residents. He said: 'Thou art [surely] among its residents. He took out dates from his bag and began to eat them. Then he said: "If I were to live until I have eaten all these dates of mine, it would be a long life." The narrator said: "He threw away all the dates he had with him. Then he fought the enemies until he was killed."

This Hadīth was transmitted by Al-Imām Muslim in his Sahīh, from different paths. From the path of Hāshim ibn Al-Qāsim who said: 'We heard from Sulaymān ibn Al-Mughīrah. And also from the path of Thābit who heard from Anas ibn Mālik (رضي الله عنه).

And in Sahīh Muslim it's narrated from the path of Al-'Azīz ibn Abī Hāzim, from his father, from Ba'jah, from Abū Hurayrah (رضي الله عنه) who said that the Prophet (ﷺ) said:

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَارِثٍ، عَنْ أَبِيهِ، عَنْ بَعْجَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: مِنْ خَيْرِ مَعَاشِ النَّاسِ لَهُمْ رَجُلٌ مُمَسِكَ عَنَانَ فَرَسِهِ فِي سَبِيلِ اللَّهِ يَطِيرُ عَلَى مَنْتِهِ كُلَّمَا سَمِعَ هَيْعَةً أَوْ فِرْعَةً طَارَ عَلَيْهِ يَتَنَغَّى الْقَتْلَ وَالْمَوْتَ مَظَانَّهُ أَوْ رَجُلٌ فِي غَنِيمَةٍ فِي رَأْسِ شَعْفَةٍ مِنْ هَذِهِ الشَّعَفِ أَوْ بَطْنٍ وَادٍ مِنْ هَذِهِ الْأُودِيَةِ يُقِيمُ الصَّلَاةَ وَيُؤْتِي الزَّكَاةَ وَيَعْبُدُ رَبَّهُ حَتَّى يَأْتِيَهُ الْيَقِينُ لَيْسَ مِنَ النَّاسِ إِلَّا فِي خَيْرٍ

"Of the men he lives the best life who holds the reins of his horse [ever ready to march] in the way of Allāh, flies on its back whenever he hears a fearful shriek, or a call for help, flies to it seeking death at places where it can be expected. [Next to him] is a man who lives with his sheep at a hill-top or in a valley, says his prayers regularly, gives Zakat and worships his Lord until death comes to him. There is no better person among men except these two."

And there are a lot like these [mentioned in the Hadīth], those in whom we see this reality, and this act of worship, so they are seeking for Martyrdom, while the others were seeking for the worldly life and its amusements. Arabic Poetry:

دَعْنَا نَسَافِرْ فِي دُرُوبِ إِبَائِنَا *** وَلَنَا مِنَ الْهَمِّ الْعَظِيمَةِ زَادٌ
Let us Travel on the path of Dignity *** Our great well is our food

مِيعَادُنَا النَّصْرُ الْمُبِينُ فَإِنْ يَكُنْ *** مَوْتُ فَعِنْدَ إِلَهِنَا الْمِيعَادُ
We have been promised a major victory *** If not, then with Allāh an appointment

دَعْنَا نَمُتْ حَتَّى نَنَالَ شَهَادَةً *** فَالْمَوْتُ فِي دَرْبِ الْهُدَى مِيلَادُ
Let us die and achieve Shahādah *** Death on path of guidance is [indeed] birth

Don't be surprised, the lives of the Mujāhidīn is filled with surprises. The slogan of these people was: "By the Lord of the Ka'bah, I Triumphed." And it is narrated from the path of Thumāmah ibn 'Abd Allāh ibn Anas, I heard Anas ibn Mālik (رضي الله عنه) say: "When Hirām ibn Milhān was stabbed from behind in the Battle of Bir Al-Ma'ūnah, and he was dying he was wiping his face with the flowing blood [from his body] and said: "**By the Lord of the Ka'bah, I Triumphed.**" Transmitted by Al-Bukhārī in His Sahīh from the path of 'Abd Allāh ibn Ma'mar, from Thumāmah.

And Al-Wāqidiy said that ‘Amir ibn Fuhayrah added: “After seeing this, his killer instantly entered Islām.” And in Sahīh Al-Bukhāri [3045] its narrated that when Khabīb ibn ‘Adiy (رضي الله عنه) was imprisoned and was waiting on the death penalty he was reciting:

ولست أبالي حين أقتل مسلماً *** على أي شق كان لله مصرعي
I don't care if I am killed as a Muslim *** on any side [of my body] I may be killed in
Allāh's Cause.

وذلك في ذات الإله وإن يشأ *** يبارك على أو صال شلو ممزع
for that is for the sake of Allāh very Self; and if He will, *** He will bestow His
Blessings upon the torn pieces of my body."

There are a lot of narrations on this, and interesting stories about heroes will not cease; and the mothers will not cease to give birth to men similar to those heroes. The names of prominent Mujāhidīn names of our age go through my memory; like the commander 'Abd Allāh 'Azzām, Jamīl Ar-Rahmān, Anwar Sha'bān, and Yahya 'Ayāsh, may Allāh bless their souls. And there is also the leader, Samīr As-Suwaylam, better known as Khattāb, upon whom the Ummah grieved much and who was poisoned and killed a month ago. And his age didn't pass 33, because he was born in the year 1390H and joined the Afghan Mujāhidīn when he was 18 years old. He fought in battles until he led the armies of Islām in Chechnya. He inflicted a lot of casualties to the enemy and he was longing for shahādah and he was worried that he might not die in the land of Jihād, so Allāh fulfilled his wish.

And we believe that the death of this courageous leader, or any other hero from the Mujāhidīn, will not weaken the Mujāhidīn. Because when a courageous hero like Khattāb dies, there are other heroes in the Ummah who are faithful to this Dīn.

Because this Ummah is a giver; it gives birth to sincere men, courageous Mujāhidīn, truthful ‘Ulamāa, and to faithful leaders.

Arabic Poetry

إِذَا سَيِّدٌ مِّنَّا مَاتَ قَامَ سَيِّدٌ *** قَوْوُلٌ لِّمَا قَالَ الْكَرَامُ فَفَعُولُ

If a master among us dies, another master rises *** He will continue what his predecessor has started

Verily it is 'Aqīdah and firmness in principles, what builds men and plants courage in them and makes them loyal to their principles. We ask Allāh to support His Dīn, and to raise His Word, to dignify His followers and to humiliate His enemies.

O Allāh, the land is Your land, the sky is Your sky and the and sea is Yours sea. O Allāh, destroy the forces that the Jewish occupiers and the Christian aggressors have in the sky.

Destroy the forces that they have on the ground, and sink the forces that they have in the sea. And all praise due to Allāh.

Transcribed and translated from an audio lecture by Shaykh Al-Muhaddith Sulaymān bin Nāsir Al-‘Alwān (فرج الله عنه).

